In complexion the people vary greatly, some, especially those who work in offices, are very fair, while the African element in the population has produced the opposite colouring. During the past ten years the fashion among the men of Bahrain for wearing partly European dress has developed rapidly, mainly due to the operations of the oil company, where long flowing robes are not only a nuisance but often dangerous. The older men, however, and the members of the Ruling Family still wear the traditional Arab dress which can be seen in its full glory in the picture of H.H. The Ruler. The basic garment is the "thobe," a long shirt fastened up to the neck, above it comes a cloak of brown, white or black wool, with gold braided edges, the "bisht" or "aba". On the head is a small skull cap, not usually visible, over which is a white or coloured headcloth "gutra' held in place by means of a black or white wool ring, called "agal." The last was originally a camel hobble which the bedouin in the desert used to wear on their heads when travelling, removing it when in camp, but today it has lost its original use and is just an article of attire. Members of the Ruling Family, all of whom use the title "Shaikh," wear gold head-rings on formal occasions, while H.H. The Ruler and the senior members of the family wear swords and daggers in gold scabbards.

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The purdah system still exists in Bahrain, although it is gradually being modified, and women are veiled when they appear in public; the more old fashioned wearing black masks concealing the upper part of the face, the younger contenting themselves with veils of black net. Although many women in the towns wear European clothes, nylons and cosmetics, they never appear outside their houses without a voluminious black cloak which covers them from the tops of their heads to the ground. In the country the Baharna women wear a large square shawl, black, blue or sometimes brightly covered, which conceals the clothes they wear. Despite the impression which may have been given by this description of veiling still current in Bahrain, the women of the country are now living a much wider life than formerly. Many girls go to the schools where as well as doing lessons they play games and do gymnastics, and what they learn at school gives them more interests at home when they marry. Family parties are commoner and husbands will now allow themselves to be seen driving with their wives in cars, which some years ago was almost unknown. In many ways the life of the women of Bahrain is improving. However, a fact that visitors to Bahrain should remember is that attempts to take photographs of women are usually strongly resented though the ordinary Arab male is fairly immune to the photographic enthusiasm of visiting Europeans.

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In Bahrain, unlike most other parts of the Arab World, the upper classes of Arab society have retained their traditional dress, while the working classes have adopted shirts and trousers. A result of this is that one should not be surprised if young men dressed in Arab clothes speak excellent English, know much about European history, French cooking and American enterprise, for they have probably been educated at the American University of Beirut or in Egypt or England. The

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there is a deep depression surrounded by large blocks of stone which was once a great spring said to have irrigated much of north-western Bahrain. This spring, known as Ain Sejour, is traditionally associated with the name of the Caliph Abd al-Malik (685-705) who is reputed to have come to Bahrain with an army to chastise the people who had given refuge to politico-religious refugees from Iraq. According to local histories the Bahrainis worsted the invaders in a war by a clever use of the underground water channels and a truce was signed. Later the Caliph is said to have murdered the Bahraini leaders and to have filled in this well "to reduce the pride of the people of Bahrain," since then it has been dry and the land around it has reverted to desert. It seems unlikely that the Caliph himself came to Bahrain, he probably sent one of his generals and later tradition ascribed the leadership to the Caliph himself.

Several well-to-do families own houses in Diraz, and when pearling flourished its people were important nakhudas (captains) and pearl merchants. Many of the villagers are still divers and keep their boats on the shore near the little mosque north of Budaiya Garden. For use in these boats the villagers weave their own sail-cloth on local looms.

JESRA

On the edge of the open plain about 4 miles south of Budaiya is Jesra, the point where the pipeline from Arabia crosses to Bahrain, here also is a village whose Arab inhabitants are mainly retainers of the Ruling Family. Several Shaikhs have also built substantial houses in the village, as well as gardens irrigated from artesian wells. Another road leads from Jesra to Rifaa al-Gharbi, following the route of the pipeline across the desert.

MALAKIYA

Four miles south of Jesra the road, after passing through the villages of Karzakan and Dumistan, enters the little village of Malakiya, set in the centre of thriving date gardens, some of which belong to merchants in Manama. The only claim to interest in this village is a large tomb which is held in great veneration by the Shia community of Bahrain and is visited by pilgrims from all parts of the Islands. The tomb is of a certain Amir Zaid, but there is some difference of opinion about his identity. Some contend that he was Zaid bin Sohan, one of the Companions of the Prophet, but according to other local authorities he was a certain Amir Zaid bin Umaira al-Abdi who witnessed a covenant of truce made between the people of the Islands and al-Mua'lla bin al-Hadrami, the Moslem conqueror of Bahrain. A third version is that the worthy Amir was the leader of the people of Bahrain in a war that took place between them and the Caliph Abd al-Malik (See paragraph on Diraz). It has not yet been decided which of these versions is in fact the true one, but this does not deter Shia pilgrims from visiting Malakiya.

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563 In the third place, clerical positions occupied by Indians and other
578 foreigners are highly coveted by the high-school graduates of Bahrain. This
554 must be understood within the context of traditional Arab respect for the scribe and the great power wielded until recent times by government employees: clerking represents a social position as well as a source of livelihood.

641 Finally, Indians are given privileges denied to Bahrainis. They are al-
273 lowed, for instance, a monthly allotment of alcoholic beverages and certain
563 public places are open to them and to Westerners only. The problem of
578 alcohol is a delicate one in Bahrain. In accordance with Muslim law it is prohibited to all Muslims. Foreigners and non-Muslims, however, can obtain a monthly allotment at specified prices through a permit from the British Residency. The only two groups that can benefit from such an arrangement are the Westerners and the Indians, since most other foreigners are Muslims.

563 An example of the resentment felt against the Indian clerks may be
578 seen in the following letter to the newspaper *al-Qafilah* from an indignant
191 Bahraini criticizing the Post Office Department:

> I came to the post office window with a large number of greeting cards which I wanted to send to friends outside Bahrain. I inquired from the clerk whether there were any special rates? Snatching the cards from my hands, he gave me an answer in a strange language, the only part of which I understood was "three annas and a half."
>
> It is strange that this department continues to employ clerks who do not understand the language of the country. In this connection, I remember that a short time ago I sent my manservant with a piece of paper on which I had written in Arabic the quantity of stamps I wanted of each denomination. Shortly afterwards he came back very angry. He told me that the clerk threw him out of the building and ordered him to "tell [your master] to write in Indian, Persian, or English. . . . We are not Arabs." [13]

609 A factor which also has considerable effect on the attitude of the native toward foreigners is the development of the oil industry in Saudi Arabia and Kuwait. In Saudi Arabia the political climate has been such that the native is truly master of his house. The moment the foreigner, and particularly the Westerner, steps on Saudi Arabian soil, government officials and civilians alike do not hesitate to remind him in a thousand ways that he is in an independent country, that he is only a temporary guest, and that his sojourn in the country depends on good behavior. The Arabian American Oil Company, as part of its public relations policy, cooperates with the government fully in this respect and it is a well-known fact that a number of its American employees have been sent home for minor infractions of the local law or for being in some way rude to the native inhabitants.

Bahrain is only a few miles away from Saudi Arabia. Stories of how

[13] *al-Qafilah*, January 2, 1953.